

*Man's liableness to Death and Judgment by reason
of Sin.*

Christ's once suffering of Death for the Sins of others:

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*His appearing the second Time to abolish for his Fol-
lowers, all the Effects of Sin;*

C O N S I D E R E D ;

I N S O M E
S E R M O N S

P R E A C H ' D A T

Wrentham, in SUFFOLK.

F R O M

H E B R E W S ix. 27, 28.

By S A M U E L H E B D E N. /K



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MEMORANDUM





S E R M O N I.

H E B R E W S IX. 27.

*It is appointed unto all Men once to
Die, and after this the Judgment.*

IF it was possible for any of us to become altogether insensible of the approach of Death, or wholly forgetful of that other World, that never ending state of Happiness or Misery, which is to succeed the present Life; we should be sufficiently preserved from such a degree of Insensibility, partly by the frequent Ailings and Indispositions that happen to our selves, partly by what we see or hear as to the Decease of others, and partly by the often returning Opportunities we have of hearing the Word of God preached to us.

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We are all of us too apt to forget what it chiefly concerns us seriously to think of, or at least to be too little affected with Truths of the greatest Certainty and Importance. Serious Practical Religion does not so much depend on our knowing a great deal, or on our being able to discourse pertinently on the more abstruse and controverted Points, as on having our Minds firmly perswaded of, and deeply impressed with the plainest and most generally acknowledged Truths, of which sort are these; that the present Life is uncertain, and all the Enjoyments of it unsatisfactory; that every Man now living upon Earth must Die; and that after *Death* will come *Judgment*. When we have lived our appointed Time here on Earth, we must expect to be for ever dismissed from *the present Life*, and when we are dismissed from *it*, we shall be adjudg'd by a merciful and just God to everlasting Happiness or everlasting Misery. This we are told in the Words of the Text, which are part of a Sentence that runs thus, *As it is appointed unto Men once to Die, and after this the Judgment; so Christ was once offered to bear the Sins of many, &c.* Let me in a few Words, explain the whole Sentence. — *It is appointed*, that is, by a Decree or Constitution of the God of Heaven; *unto Men*, The Apostle speaks of Mankind in general, none are excepted, that we know of, but ~~Moses~~ and *Elias*, together with those of the People of God that will be found

found living upon Earth, at the second coming of Christ; of whom the Apostle says, 1 Cor. xv. 51. *Behold I show you a Mystery, we shall not all sleep, or Die, but we shall be changed, in a Moment, &c.* Those of the Saints or People of God, whom the second coming of Christ will find alive upon this Earth, *They*, instead of dying, shall undergo a Change, being suddenly translated from a state of Frailty and Mortality to such an happy Immortality, as the dead in Christ are to be raised up to, without the tasting of Death: but excepting these and the two other Persons afore-mentioned, all of Mankind must Die once, and after Death, be Judged; adjudged by a righteous God to endless Joy, or never ending Misery. This being a settled Law or Appointment of that righteous Governour of the World, in conformity thereto, says the Apostle, *Christ was once offered, or sanctified, to bear the Sins of many*; that is, to suffer the Punishment due to the Sins of as many as sincerely Believe on him; and as he has once offered himself a Sacrifice to divine Justice, for the Sins of Believers, so *unto*, or for them, he will appear a second Time, *without Sin*, without being any further answerable for the Sins of his People, *unto Salvation*, in order to a compleating their everlasting Salvation.—But, without insisting on the whole of the Sentence, I have briefly explained, in one Discourse, let me first take these words separately, —*It is appointed*

pointed unto Men once to Die, and after this the Judgment; the plain meaning of which Words is this: It is a settled Law or Constitution of the righteous Governour of the Universe, that Mankind in general, shall Die once, and that after Death, they shall be judged. Let this then be the Doctrine of the Text; in speaking to which I would show,

I. What Death is, or what it is for a Person to Die?

II. Why is it the Will and Appointment of God that Mankind shall suffer Death?

III. What is meant by a being Judged, or what is the Nature of that Judgment that is to follow upon dying, according to these Words of the Apostle, with which many other Scriptures, exactly agree, *It is appointed unto Men, &c.*

I. What is *Death*, or what is it for a Person to Die? This we are not able to give an account of from Experience; for though we all of us know what it is to *live*, we none of us do so well know what it is to *die*. We all of us without doubt know by Experience what the fears of Death are, what it is to dread the Approach of the King of Terrors; but we don't as yet know by Experience what it is to conflict with the Agonies of Death, or to suffer the Arrest of it. Death
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is no more than a Privation of Life: This is Death in the general. When we speak of the Death of an Human Body, we mean thereby, its becoming void of Life, its becoming destitute of Sense and Motion, or a dull, unactive, senseless lump of Clay, which is either consequent upon, or produced by a Dissolution of the very near and special relation, that we find *now* to subsist between the *Soul* and *Body*. The God of Nature has appointed a very near Relation or Union betwixt these two; in such a sense of Union as their entirely different Natures will admit of, the *Soul* which is a pure intellectual Being, and the *Body* which is compounded of Matter, are closely and peculiarly United. I do not now curiously enquire what account may be given of the Nature of this Relation, the Manner of this Union; so near and so peculiar is it, that the Souls of Men are said to be and dwell in their Bodies. During the present Life, Christians are said to be at home in the Body, and absent from the Lord; and in that future Life which they are to enter upon when their Bodies Die, they will be *absent from the Body*, and *present with Christ*, 2 Cor. 5, 6, 8. So that the present Relation between Soul and Body is to be dissolved, their present peculiar concern with one another, and their mutual influences on each other are to cease. The *Immortal Soul* will no longer converse with the Things of this present World, by
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means of its *Body*; it will no more be influenced, as to any of its Operations, by the *Body*; neither will this animal Engine, the *Body*, be any longer subject to the *Soul*, as we know it, in many Instances, to be at present. When thus the very near Relation between the Soul and Body for a Time ceases, the Man is said to Die, or his *Body* dies, that is, it instantly becomes lifeless, insensible, unactive in every respect, and soon fit for nothing but to be concealed and laid up in the hungry Bowels of its original Mother Earth, for every one might say, as Job did, *Naked came I out of my Mothers Womb, and naked shall I return thither*, Job. i. 21. This may lead us to the second Head.

II. What is meant by this, that *it is appointed for Men to Die once*; and why is it the Will of God that it should be so? The Text says, *It is appointed unto Men once to Die*. From hence we must not,

i. Suppose, that *the Death of Mankind is an Effect of the arbitrary Will of God*. He does not order Mankind to be visited with Death merely because he will have it so to be; *For he does not afflict willingly*, without some good reason inducing him thereto, *or grieve the children of Men*, Lament. iii. 33. He delighteth not in the Death of a Sinner, neither can he incline to visit any of his Creatures with it undeservedly. The great God is not
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to be conceived of as an *arbitrary Sovereign*. Though he has an indubitable Right to overrule all the Affairs of the World for his own Glory, and to do whatsoever he inclines to do, and ought not to be arrogantly questioned by any of his Creatures, with a *what dost thou*; yet instead of looking upon him as an arbitrary, we must acknowledge him to be an infinitely wise, good and just Being, Characters inconsistent with that of an arbitrary Being; for an arbitrary Being is one who is governed by meer Pleasure, without a regard to the fitness of Things, and without having any good Reasons for acting and determining as he does. But we must not so conceive of the great God, whose determinations and dealings with his Creatures, are all under the direction of infinite Wisdom, and most agreeable to Goodness and Equity. Eph. i. 11. *He worketh all Things after the Council of his own Will*; or according to his own most wise Determination. Psal. clxv. 17. *the Lord is Righteous in all his Ways, and Holy in all his Works.*

2. *The Death of Mankind does not fall out necessarily*, for that which happens *necessarily*, cannot but be. But as, possibly, Mankind might never have existed at all; so, possibly, they might have existed without becoming liable to *Death*. 'Tis true, what God has once appointed cannot but come to pass. Isaiah xliii. 13. *I will work, and who shall let it.* If God will save a Person from Death, who can

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take away the Life of such an one? If he will send his Messenger of Death to a Person or Family, who can prevent it? But though every one of Mankind must Die, *when* and *where* and by what means God pleases, it does not follow, that it falls out *necessarily*, because God, as a *free*, though not an *arbitrary* Agent, might have determined to take him away at another Time, and by a different Means.

3. *Its being appointed unto Men once to Die implies, that their Death does not come by Chance.* The World is governed not by blind Chance, but by the wise Providence of God: Though we find such a saying as this in our Bible; Time and *Chance* happeneth to all Men; *Eccles. ix. 11.* It must not be understood as though any Thing falls out without a foregoing Purpose on God's part to bring it to pass, or suffer it to fall out. *If a Sparrow cannot fall to the Ground without our Father,* his Knowledge, his Consent, his Appointment, How is it possible that any of Mankind should be taken out of this World by *Chance*?

4. *The Death of Mankind does not, cannot, altogether depend on second Causes.* For by what Means or Instruments soever a Persons Life is taken away, 'tis not without God's Permission and Appointment. If one Man kills another either from pre-conceived Malice, or through sudden Passion, or, as we usually say,

say, accidentally, there is the concern of God's permissive Providence in such an unhappy Event; *Exod. xxi. 13.* If any are so thoughtless as to impair their Health and shorten their Lives by Intemperance and Riot, 'tis no Impeachment of the Goodness and Equity of Providence to say, that God suffers them to go on in such destructive Courses, not restraining them, or giving an effectual turn to their corrupt Inclinations, when he could easily do so if he pleased. For as *the King's Heart is in the Hand of the Lord, as the Rivers of Water*; so is the Heart of every other Person in the World. *He turneth it whithersoever he will.* Let the Heart of a Sinner be ever so averse to all that is Good, and ever so strongly inclined to what is displeasing to God and hurtful to himself; divine Grace, without infringing the natural Liberty of the Creature, can give it such a turn, as that he shall abhor what he before chose, and chuse what before he was strongly ^{dis}inclined to. This is done by a gracious God; for every Sinner who is converted to God and Holiness; such an one is an instance of the accomplishment of those gracious Promises. *Psal. cx. 3. Ezek. xxxvi. 26. Hosea xiv. 4. &c.* Now what *effectual Grace* does for *one*, it can do for *another*. If therefore any will go on in foolish, hurtful ways, which bring them to their End, when, humanly speaking and according to the Course of Nature, they might have lived much longer; a

wise and good God *suffers* them, but does not *force* them against their Wills, to proceed and by that means to perish. In every case Death is consequent upon the Will and Appointment of the great God, who as a wise and righteous Governour, would not oblige his Creatures to suffer such an Evil, so disagreeable and shocking to Nature, was there not somewhat, which obliged him, in regard to his own Honour and that of his righteous Law, thus to deal with them. Now that which is the Cause of this dark gloomy Dispensation is Sin. It was by *Sin* that *Death* came into the World at first, and it is by reason of *Sin* only that it continues to visit Mankind in every Age. Though some talk of Death as the effect of *Nature*, and others attribute it to what they call *Fate* or *unavoidable Necessity*; the Scripture acknowledges no Cause of Death but Sin. Even the Death of *Christ* was caused by Sin; therefore was he obliged to Die, because he had bound himself to be answerable for the Sins of his People. There would have been no occasion for him to Die in their stead, if they had not exposed themselves to bodily Death, and endless Misery, by sinning against God. *Adam*, our first Father, did not become liable to Die, 'till he became a Sinner. *Gen. ii. 17. in the day thou eatest thereof*, that is; of the forbidden Fruit, *thou shalt surely Die*; that is, thou shalt *then* begin to Die, thou shalt *then* instantly be obnoxious to *Death*. *Gen.*

iii. 19. *Dust thou art and unto Dust thou shalt return.* We must not take those Words as though his Obligation to return to the Dust or Die, arose from his being formed of the Dust, for this Sentence was not denounced against him till after his Fall: They intimate therefore, that whereas had he continued upright, God might and would have preserved him from Death, notwithstanding his being made of the Dust of the Ground; upon his sinning he was obliged to Die. Besides these Scriptures, there are several more that ascribe the Death of Mankind to Sin, as the sole proper Cause thereof. One is, Rom. v. 12. by *one Man* (i. e. *Adam*) *Sin entred into the World, and Death by Sin. Death passed upon all Men, for that all have sinned.*—v. 15. *thro' the offence of one, (Adam) many* (i. e. all *Adam's* Posterity) *are Dead*; which Words plainly speak of the Sin of our first Father, as the original Cause of the Death of Mankind. He by his fault involved both himself and all his natural Descendants in a liableness to the arrest of the King of Terrors; v. 21. *Sin hath reigned unto Death*, i. e. it hath prevailed over Mankind so far as to expose them to Death.—Rom. vi. 21. *the Wages of Sin is Death*, that is, Death is the consequent of Sin, and it is due to it: All these Scriptures show, that Sin is the Cause of every kind of Death, so that Mankind would never have been liable to Die if they had not sinned. From hence, by the way,

way, it follows, that *Death* is less Evil in the Nature of it than *Sin*; and hence we have a proof of *original Sin*. Infants, we find, are liable to *Death*; Now from whence is that? What can we resolve it into but the Sin of their Natures, derived from their first Father? *In him*, or by Virtue of their relation to him, *all Die*, 1 Cor. 15. 22. because *in him all sinned*, and from him derive corrupt sinful Natures, which incline to all manner of actual Sins: Since Infants (of whom it is not evident that they commit actual Sins, to deserve it,) no sooner are born than they are liable to *Death*; either this is owing to original Sin, or there is *Death* without Sin, but the Scripture acknowledges no Cause of *Death* besides Sin, as we have heard of: Whatever Difficulties therefore attend the Doctrine of *original Sin*, here is a plain Proof of the Thing itself; not fairly to be evaded by those who regard the Scriptures as their Rule; we are no sooner born than we are liable to Die. This must be owing to some Sin or other, because the Scripture says, *Death is the Wages of Sin*, and it acknowledges no other proper Cause of *Death*, besides Sin; we are therefore Transgressors from the Womb, we begin to be Sinners as soon as we become the Descendants of the first *Adam*. While Infants, we are (as derived from him) fallen Creatures, guilty polluted Creatures, children of wrath are we by Nature, having need of the Blood
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of Christ and the Spirit of Christ to cleanse and renew us. Besides the plain Proofs that the Scripture gives us of this our native Guilt and Pollution, we have it sensibly and continually proved to us, in the liableness of all from their very Birth, to that which the Word of Truth represents as the consequent, and penal Fruit of Sin, and as having no Cause besides *that*, which therefore we should hate more than Death, and flee from as the most malignant Distemper, and seek, with all imaginable earnestness, to be, through the Death and by the effectual Grace of Christ, fully and finally delivered from.

I now come to the next Query.

3dly. What is it to be Judged? Or what is that Judgment which the Text points at as consequent upon Death? To be judged, it is to be assigned by the righteous Sentence of God, the Judge of all, either to a State of everlasting Blessedness, or to a State of endless Misery. It is to be acquitted by him who alone is able to save, or condemned by him who has it in his Power not only to kill the Body, but to destroy both Soul and Body in Hell. That which renders Death so much the object of our Dread, is an apprehension of the eternal Judgment that follows after it. *It is appointed unto Men once to Die*, the Thought of that is not a little ungrateful and shocking to Nature, but when it is added, *after this the Judgment*, that adds to the
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Terror of the guilty Minds of Men, conscious of having offended an Almighty Holy God, and not persuaded of an Interest in the Satisfaction of Christ, whose dying for Believers renders Death, which in itself is a part of the Curse of the Law, advantageous to them, and Delivers them not from being Judged, but from being Condemned by their Judge. We may distinguish *a particular Judgment* that passes on every Man immediately after Death; and *the final Judgment of the last Day*: These two are very differently to be understood; for the former, perhaps, does not consist in any explicate formal procedure, as the other will do. When the Soul passes out of the Body it instantly becomes perfectly free from Sin and Sorrow, or it instantly sinks into remediless Woe. The Soul of a true Christian is no sooner dislodged from its frail Body, than it is present with Christ, (which is the Description that the Apostle gives of its future Happiness) and the Soul of an ungodly Person is no sooner disembodied, than it is in *Hell*: Consequently, there is no formal judicial Process at the Death of one or the other. But as *Judgment* is often put for what is done for or against a Person, in consequence of a Sentence pass'd by a *Judge*; so the Words of my Text may be understood with relation to the future Happiness or the future Misery, that the Souls of Men enter upon, when separated from the Body,

Bodies, according to the Sentence of Absolution or Condemnation pronounced and recorded in the Word, agreeable to which are all God's future eternal Dealings with his Creatures. God, as it were, sitteth in Judgment in his written Word; there he acteth the part of a Judge, acquitting *some* and condemning *others*. With regard to this *Christ* says, *Joh. iii. 18. He that believeth not is condemned already*; i. e. he stands condemned in and by the Word of God, according to which the Unbeliever or impenitent Sinner is dealt with by a just God, at his Death, and in the next World, without a formal judicial Procedure till after the second Coming of Christ, or till that Time which Scripture terms *the Last Day*, the *Great Day of the Lord*, and *the Day of Judgment*, when Christ appearing in Glory will visibly and solemnly act as a Judge, in citing all Nations to his Bar, and pronouncing their Doom, according to his written Word, and what their State Godward had been. But let me give some distinct Account of the Procedure of Christ as a Judge at the Great Day.

1st, With regard to his own People. And

2dly, With regard to others, the rest of Mankind.

1st, *With regard to his own People*, these will be judged as well as others, but in a very
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different way, Christ's Procedure towards them may, I think, be reduced to these six Heads.

1. *The Dead in Christ shall be raised.* This must precede in order to their being judged. How can the Dead be judged by Christ, unless they are raised? this therefore Christ will do at his second Coming. He will shew the Greatness of his Power in Restoring the dead Bodies of his Saints to Life, he will not only revive them who have been long dead, but raise them up *in Glory*, making their, before, vile Bodies to resemble his own glorified Body, as the Apostle shows in 1 Cor. xv. where he speaks not of the Resurrection of Mankind in general, but of the Resurrection of Christ and his Saints, shewing the great Difference between their present and raised Bodies, ver. 42, 43, 44.

2. *Those of the Saints, who shall be found living upon Earth at the Time of Christ's Descent, will be changed.* Of this I spoke before, from 1 Cor. xv. 51.

3. *The Dead in Christ being raised and the others changed, there will be a gathering of them both unto Christ:* Of this, together with the foregoing Particulars, see 1 Thes. iv. 14, 15, 16, 17. When the Apostle had warned them not to sorrow for their deceased Christian Friends, even as others that have no Hope as to the Resurrection to eternal Life revealed in the Gospel, ver. 13. he then adds, *for if we Believe, then, when Christ comes from Heaven,*
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he will bring the Saints with him, ver. 14. Those who at that Time are living upon Earth, shall not be translated or changed before the Dead in Christ are raised, ver. 15. the Dead in Christ will be raised first, or before the others are changed, ver. 16. then the one being raised and the rest changed, both together will be caught up to Christ, that they might be always with him.

4. *Being gathered to Christ, they will undergo some kind of Trial and Examination;* for they must appear before him as a Judge. How far this Trial of the Saints, at the great Day, will extend, we can't certainly say; but that they will be in some way, or in some sense try'd, is evident from these Passages, *Rom. xiv. 12. Every one of us shall give an Account of himself to God, 2 Cor. v. 10. We must all appear before the Judgment Seat of Christ:* A being judged, plainly includes a being tried.

5. *Being tried, they will be acquitted and openly acknowledged by Christ;* Matt. xxv. 34. *Unto whom at his right Hand, he will say, come ye blessed of my Father.* And this is what Christ means by a being justified, Matt. xii. 37. *By thy Words thou shalt be justified;* not that the People of God continue unjustified, till the second coming of Christ; that cannot be, because they are now justified by Faith, they are while in this World, justified as well as sanctified, 1 Cor. vi. 11. but they are said to be justified at the great Day of the Lord, be-

cause *then* they are publickly and solemnly acquitted by the Mouth of Christ, whose judicial Sentence in their Favour will be a Repetition and Confirmation of the Sentence of Absolution recorded in the Word.

Lastly, *In consequence of their being acquitted, they will be admitted to live for ever with Christ*; Matt. xxv. 46. *the Righteous being judged, shall go into Life eternal*: Let this teach us to Examine our selves. If the Saints of God are to be tried at the Coming of Christ, should not every one be willing *now* to try himself, and to be tried and searched by the Word of God. The Apostle says, 1 Cor. iv. 5. *Judge nothing before the time, until the Lord come*, to forbid a rash, peremptory Judgment as to others; but we are commanded to judge our selves, Galat. vi. 4. *Let every Man prove his own Work*: Cor. xi. 31. *If we would judge our selves, we should not be judged*; i. e. If we would call our selves to a strict Account, and condemn what will not abide the Test of God's Word, and sincerely repent of it, that would be a Means to prevent a being condemned by the great Judge, Acts iii. 19.

I now come to the Proceedings of the great Judge.

2dly, With regard to the Wicked of the World.

1. *At the second Coming of Christ, the Bodies of the Wicked will be burnt in the Fire that Christ will then kindle.* The Earth with
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all the Works, and the sinful Inhabitants of it, shall be burnt up. *The Day of Judgment*, is called by the Apostle *Peter*, *the time of the Perdition of ungodly Men*; and the beginning of their Perdition, or Destruction will be, in the burning of their impure Bodies, 2 *Pet.* iii. 7. Without all Question, as many truly good People, so many ungodly will be found upon Earth at the Time of our Lord's Coming: Now what will be the immediate Fate of these? They will not be changed in such a manner as the People of God will be; that is, they will not be suddenly translated from a mortal to an immortal State, without the seeing of Death, as *Enoch* formerly was, and as those of God's People, whom the second coming of Christ shall find living upon Earth, shall be; that Privilege of Translation being spoken of by the Apostle as peculiar to the People of God; 1 *Cor.* xv. 51. consequently, the Persons spoken of, I mean the Ungodly found upon Earth at our Lord's coming, will die. How will they die? by what means? In that Fire, by which Christ is resolved to consume this sinful polluted World, with all the Works that are therein. The People of God at that Day, are said to be *caught up into the Clouds to meet their Lord in the Air*, but this will not be the Lot of any who die unconverted before Christ's coming, or of any of them whom the coming of Christ, and the Fire of that Day shall find unconverted; so that there will be a literal Accomplishment of such a Word as
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that Matt. iii. 12. *The Chaff he will burn with Fire unquenchable* : The Chaff are the Wicked, in the visible Church, or among the professing People of God. These are often preserved when in threatening Danger *now*, they escape many terrible Judgments *at present*, which escapes should lead them to Repentance ; but when Christ shall come, he will warn and spare them no more.

2. *At some determined Period afterwards, after what was mentioned just now, the Dead Bodies of the wicked will be raised to Life.* That is, to be a Resurrection of the unjust as well as the just, *Acts* 24. 15. When it will be, we don't as yet know ; it won't be at the Time of the rising of the Dead in Christ, because if they were to be raised then, they must either be preserved out of the Fire then kindled, or they must be consumed therein ; and so many of them would Die twice, which the Scripture gives no hint of. The Time then of the Resurrection of the unjust is unknown, but the Thing in itself is certain. *Joh. v. 28, 29, The hour is coming in which all who are in the Grave shall hear his Voice, the Voice of the Son of Man ; and shall come forth, they who have done Good, unto the Resurrection of Life, and they who have done Evil, unto the Resurrection of Damnation ;* where our Lord plainly distinguishes two Resurrections, one of the Good, to eternal Life, and another of the Evil, to Damnation, or everlasting Punishment.

ment. The Apostle, indeed, throughout, 1 Cor. 15. confines himself to the Resurrection of the Saints, as arising from the Resurrection of Christ their Head; he says not a Word *there*, as to the rising again of the Wicked, (which might be the occasion of some having questioned the Resurrection of the Wicked) but it is plainly enough mentioned in other Scriptures, from which we gather, that as God is able to destroy both Soul and Body in Hell, and as the Bodies of the ungodly are active and instrumental, in many of those Sins of the present State, for which they are answerable to the supreme Judge, so Christ will evidence his great invincible Power, in fetching the Bodies of those his Enemies out of their Graves, in order to their appearing before him, and being further punished in their whole Persons by him: for

3. *The Dead Bodies of the Wicked, of all unconverted Sinners, being raised to Life, they will be forced to appear before Christ their Judge; the Great and the Proud ones of this Earth, must, much against their Wills, stand at Christ's Bar. They who have judged others must then be judged themselves; they by whom Christ was once judged, must hereafter appear before him, whom then they despised and mocked, and scourged and condemned to Death. This our Lord gave an hint of to the malicious Jews, Matt. xxvi. 64. Hereafter shall ye see the Son of Man sitting on*

on the right Hand of the Power, and coming in the Clouds of Heaven. If that has an immediate reference to the appearances of *Christ's* Power and Wrath against the Jews, in the Destruction of their State, City and Temple, by the Romans, there is however a manifest allusion to his appearing clad with judicial Sovereign Authority at the great Day, and his forcing the proudest and most malicious of his Enemies (as well as all others) to stand before him and hear their Doom from him, who once, when he appeared in a low mean humbled State, was judged, and insulted, and scorned by them: While the, at present, mean despised followers of the Lamb, shall stand in his Presence, and be admitted to bear a part in the solemn Transactions of the Judgment of the Wicked; those, I mean the Wicked of the World, all impenitent, unconverted Sinners, will stand before their Judge, and before his Saints, with shame and confusion of Face, with Envy and inexpressible Horror, to which there seems to be an allusion, in *Rev. xv. 16, 17.* When the ungodly shall be raised up at the second coming of Christ; they will be very unwilling, no doubt, to make their appearance before him, but appear they must, how unwilling and unfit soever to stand before the Holy One.

4. *Being brought to Christ's Bar, they will, upon a fair, impartial Trial, be convicted and found Guilty.* The Lord Jesus, will Judge the
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the World in Righteousness, *Psal.* 98,9: He will not condemn any at the great Day, till he has first proved them Guilty, and he will make it evident to all the World, as well as themselves, that he may in Reason and Equity proceed against them. The Day of Judgment will be, not only the *Day of the Manifestation of the Sons of God*, the Time when their Interest in the special Favour of God, and the Happiness and Dignity of their State will appear to *all*; but it will be (if I may so say) the Day of the Manifestation of the wicked too, when the Evil of their Sins committed against a God of boundless Excellency, the blackness of their Guilt, and the Justice of God's Threatnings denounced in his Word, will be made most conspicuous and undeniable. In the Scripture-account of the last Judgment, this particular is given us, that the Books will be opened, *Rev.* xx. 12. What are those Books? Besides the Book of Life, which I take to be not the Scripture, (because the Names of Persons are said to be wrote in it from the Foundation of the World, *Rev.* xiii. 8. *ch.* xvii. 8.) but God's gracious Purpose of making some Partakers of eternal Life: Besides that, there is (1.) the Book of God's Omniscience; (2.) the Book of his written Word, according to which, will be his Dealings with one and another, in the great Day; (3.) the Book of Conscience. The Conscience

of a Sinner *then*, thoroughly awakened, shall be instead of a thousand Witnesses against him: Whatever hopes of Happiness many, who live and die Impenitent, may flatter themselves with at present, and whatever Masks some may now put on to deceive others, who are not able to see into their Hearts; all such Dreams and Pretences will vanish at the Appearance of the Heart-searching and All-knowing Judge, who would not be so well qualified to transact the grand Affair of judging all Mankind, if he was not a truly Divine Person, endued with infinite Knowledge, by which he can bring to Light the hidden Things of Darkness, and make manifest the Counsels of the Hearts, and set all the Iniquities of the many Millions of Sinners, that are to be judged, in order before them. This *Christ the Lord* will do, at his coming; and then, as every truly righteous upright Person shall have Praise of God; so every guilty impenitent Sinner shall appear in his own black Colours, both to others and himself. He will therefore stand speechless at Christ's Bar, having none to plead his Cause, and nothing to alledge, why the Judge may not pronounce him Guilty.

5. *Being convicted in their own Consciences, they will be condemned.* The great Judge will pass Sentence upon them according to their Works, *Rev. xx. 12.* Having proved them *Guilty*, he will pronounce them *so*.

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Many who now speak Peace to themselves, and many who are applauded and admired by others, will, in the Day of Judgment, be both convicted of Guilt, and condemned by him, from whose judicial Sentence there can lie no Appeal, and who is so great, that he regardeth not the Rich more than the Poor, because they are all of them equally the Works of his Hands. O Sinner, if thou art not now persuaded to abhor and forsake every one of thy evil Ways, as, and because it is displeasing and hateful to the Holy One: If thou dost not now seek, as a guilty undone perishing Creature in thy self, to be justified by Christ; If thou dost not turn to God and his good Ways, consenting to be taught and ruled by Christ, as well as to escape the Wrath to come, thou must hear from his Mouth, those awful thundering Words, Depart from me, thou Cursed one, into the everlasting Fire, &c. *Matt. xxv. 41.*

Lastly, *The Condemnation of the Wicked at the great Day, will be followed with a speedy, certain, unavoidable Execution:* What can possibly prevent the Sentence of the Judge of the World taking place, against those whom he will righteously Condemn? as the Writer to the *Hebrews* says, *How shall we escape, if we neglect so great Salvation, ch. 2. 3.:* The Christless will be unavoidably

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condemned,

condemned, and on being condemned, will be as unavoidably punished, with the everlasting Punishment they are doomed to suffer.

1st. They will be unavoidably condemned by Christ at the last Day, because they stand condemned in the Word at present; and (without an Interest in the Satisfaction of Christ,) that condemnation of the Word of Truth, will and must hold good against them. They will be unavoidably condemned, because the Veracity and Justice of the great Judge are unfailable: He has said in his Word, that they shall be Condemned; and his Justice is such, that he will by no means spare the Guilty, and there are none who can induce him, or oblige him to alter his Mind.

Again, being condemned, they will be unavoidably punished; the great Judge will not condemn in vain, *Matt. xxv. 46. These, i. e. the Goats aforementioned, they whom Christ will place at his left Hand, and to whom he will say, as in ver. 41. Depart from me, ye cursed, i. e. these shall go away, into everlasting Punishment: Christ will render to every Man according to his Works, Rom. ii. 6.* when that will be, a reading of those Words together with the foregoing Verse will shew us. It will be in the *Day of Wrath, and Revelation of the Righteous Judgment of God*: An emphatical and significant Description of the time appointed for the last Judgment. 'Tis call'd the *Day of Wrath*, as being a Time at which

which the Wrath of God, his hot displeasure against Sin and Sinners, will fully appear to all; *the Revelation of the righteous Judgment of God*, because *then*, he will not only manifest his sovereign Authority in acting the part of the Judge of the whole World, and actually punishing Sinners with the endless Destruction *now* threatned, and to be then denounced against them; but he will for ever silence all Objections to any of his Dealings with his Creatures, and fully convince every one whom he Sentences to Misery (as well as Angels and Saints) of the Wisdom, Goodness and Equity of all his Counsels, and of his entire providential Conduct from first to last, particularly his Threatnings against, and his severe awful Dealings with the Wicked and Christless. All the Threatnings of God's Word, how severe soever, are perfectly Righteous: Let his Dispensations towards his Creatures be many of them ever so difficult, and seemingly severe and unequal, they are nevertheless wise, and good, and just: If they are found to be unsearchable and past finding out, we must however take it for granted, that they are becoming of an infinitely perfect Being, who, tho' he is not strictly obliged thereto, will take his own Time to satisfy all his Creatures, that he has a right to do whatever he has done, to inflict whatever he has threatned; and that in proceeding against the Impenitent at the great Day, according to what his Word
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now declareth, he will but render to them according to their Works. O Sinner, the Righteous Judge will deal with thee not according to thy *Wishes*, or thy *present ill-grounded Concoits of thy self*, or the *Opinions that Men may have of thee*; but according to thy *Works done in the Body*, which sooner or later thou shalt be forced to see and acknowledge the abounding Guilt of, (as Offences against the greatest and best of Beings) to the Glory of his spotless Justice, and thine own everlasting Horror and Confusion.

Let me now speak to you in such Words of Direction as the awful, important Subject of my Text leads to. And

I. Let these Truths take deep rooting in our Minds, that *There is a Judgment to come*; that *Christ will*, at one Time or another, *judge the World in Righteousness*; that *we must all appear before the Judgment Seat of Christ*, to receive the things done in the Body, whether they be good, or whether they be bad; that every ungodly Person will be condemned by the just Judge, and being condemned, will sink into everlasting Punishment. Let us assent to these Truths as most certain. If we observe the present course of things in the World, that alone may incline us to believe the Truth of a *future Judgment*. For are not the present Distributions of *Providence* seemingly very unequal? The *Righteous* suffer, are often condemned, and generally afflicted, while many
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of the *Ungodly* thrive, grow wealthy, live in Pleasure, and can insult over and vex the Servants of God. Is this Course of Things to go on always? Is it not reasonable to suppose that he who *knoweth them that trust in him*, will acknowledge and honour them in *another* World, whatever are their Trials and Exercises in *this*, and that he will take Vengeance on his, and his People's Enemies *hereafter*, how much soever he may bear with them *at present*. Somewhat of this Argument is touched by the Apostle, 2 *Thef.* i. 5. where having mentioned the Persecutions and Tribulations *then* endured by the Servants of *Christ*, he observes that their enduring such Persecutions from the Wicked, was a *manifest token of the righteous Judgment of God, that they themselves might be counted worthy of, or fit suitable Subjects of, the Kingdom of God, for which they suffered, seeing it is a righteous thing with God*, says the Apostle, ver. 6, 7. *to recompense tribulation*; i. e. as surely as the great God is a righteous God, he will recompense Tribulation to the Persecutors of his People, (with all other impenitent unconverted Sinners) and to them who now love and fear him, he will render Peace, Joy, everlasting Blessedness; not indeed for any proper Worthiness in themselves, which they are most free to disclaim, but for the sake of the Merits of their dear Saviour, and his own gracious Promises, which they can never understand
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the full Meaning of, till the second coming of Christ.

2. If we profess to believe this Truth in my Text, let us be so wise as often seriously to remember and consider it. Let us not be afraid or indisposed to entertain frequent serious Thoughts about a Truth so certain, and so much Concerning. To this purpose, the wise Man advises all, and particularly young Persons, *Eccles. xi. 8, 9. and ch. xii. 1. Rejoyce O young Man in thy Youth, and let thine Heart chear thee;—but know thou that for all these things, God will bring thee into Judgment. Remember therefore, thy Creator in the Days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: Which is as tho' the Wise Man had said; addict thy self to carnal Pleasures, and thoughtless Mirth ever so much, be ever so unmindful of another World, and unconcerned about what will become of thee for ever, be assured that for this thy carnality and devotedness to sensual Pleasures, and forgetfulness of God and thy precious Soul, God will at length call thee to a strict Account: Now is thy time of Sinning, hereafter will be God's time of judging: Whither thou wilt now try and judge thy self or no, thou shalt be tried and sentenced by an impartial Judge. I advise and entreat thee therefore, if thou hast any regard to thy own future well-being, and dost not chuse to be miserable for ever in the*
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next World, for the sake of the short-lived Pleasures and unsatisfying Enjoyments of this, to begin instantly to entertain serious Thoughts of thy *Creator*, to consider thy Concern with *him*, and thy Duty to *him*; So think of *him*, as to be afraid of dying in a State of Enmity with him who is to be thy Judge, and concerned to secure an Interest in his special Favour, which is the Source and Spring of all true Blessedness, and solicitous to return from thy evil Ways, to the Allegiance which thou owest to him thy rightful, lawful Sovereign: So remember *him thy Creator*, Lord and Judge, as to be unwilling to live any longer neglectful of thy Duty to him, and desirous of pleasing him in all things. The most of young Persons are sadly indisposed for those serious Reflexions: But can any rational thinking Persons begin to think seriously of God, Eternity, Death and Judgment too soon? Can we begin to take thought about our final everlasting Welfare too early. The Wisdom of God says otherwise; and O that young Men would now instantly lay it to Heart. *Prov. viii. 17. I love them who love me, and they who seek me early shall find me: Matt. vi. 33. Seek ye first, before, and above any thing else, the Kingdom of God and his Righteousness.*

3. Together with the Death, we are to undergo, and the Judgment that is to follow after it, let our Thoughts dwell upon what the Gospel teaches us, as to the Death of Christ,

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and the means appointed for Sinners escaping the Condemnation of the Day of Judgment. All who have incurred the Displeasure of a *Sin hating God*, will not be condemned by Christ at the great Day. Some, as has been said, will stand before him with Confidence, and will be acquitted and honourably acknowledged by him, who is to be their Judge. This is true of all who, seeing and owning their Need of such a Saviour as he is, accept him for their Lord and Saviour. What Christ has done for *these*, and what he will further do for *them*, we are told in those Words of the Apostle, connected with what has been spoken to, *Christ was once offered to bear the Sins of many, and to them who look for him, will he appear the second Time, without Sin, unto Salvation.*



S E R M.



S E R M O N II.

H E B R E W S ix. 27, 28.

*And as it is appointed unto all Men
once to Die, and after this the
Judgment, so Christ was once of-
fered to bear the Sins of many, &c.*

I Have already spoken to that Truth, in
ver. 27. *It is appointed unto Men once to
Die, and after that the Judgment.* This is
the gloomy melancholy part of the Text,
what is joined with it is much more Comfort-
able, matter of abundant consolation to all
true Believers, *Christ was once offered, &c.*
In these Words, mention is made of a two-
fold Appearance of Christ; at his former Com-
ing, or Appearance, which was in a mean
humble Form, *he was offered to bear the Sins
of many*; at his second Appearance, *he will
appear without Sin*, to secure and perfect the
Salvation of all who love and look for him.

I begin, with what the Apostle says, as to his former Coming or Appearance.

Christ was once offered to bear the Sins of many.

1. *Christ*, says the Text, *was offered*, i. e. he was devoted to Death: He was given up, as though he had been a vile Malefactor, to an ignominious and painful Execution. Sometimes we read, that *Christ gave himself* to Death; that *he offered himself to God*. At other times, it is said, that *he was delivered* or given up, that he *was put to Death*; or, as we have it in the Text, that he *was offered*. These different ways of speaking are very consistent, since Christ voluntarily exposed himself to the Death, he suffered, according to the Will of God the Father, and at the same Time he suffered by the Treachery and Malice of others. It was necessary that *our Lord* should consent to his own Death, and that he should be in a manner active therein. For he was to be the Substance and Anti-type of the Legal Priests, which he could not be without the *offering of himself*. If he had not freely given himself as a Victim to be slain, his dying could not have been meritorious, or any way profitable for those whom he was to suffer Death for. He could not be put to Death against his Will, because he was God as well as Man, and had an absolute Authority over his own Life, which cannot be said of any
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meer Creature. He could say, as in *Job. x. 18.* *No Man taketh my Life from me, but I lay it down of my self, I have Power to lay it down, and Power to take it again.* No Man, or (as 'tis in the Original) *no one*, no Person whatever, taketh it from me, that is, against my Will; but I lay it down of my self, I freely give away my own Life, which is indeed my own in a greater Sense, than it could be, if I was a Man only: For *I have Power to lay it down*; I have an Authority so to do, I can part with it, and resume it at my pleasure: So that Christ's offering himself, was not barely his suffering others to take away his Life, and his acquiescing in the Will of his Father, appointing him to submit to the stroke of Death; but it was a voluntary parting with his Life, or purposely giving it away, as what was his own, as what he had an absolute right in, and what none, not God the Father himself, could take away, without his own Consent. In this great Sense, Christ offered himself, and at the same Time *he was offered*, which implies his being *passive* as well as *active*, in the suffering of Death. His Life was taken away: By whom? By the Will of the Father, by the Treason of *Judas*, by the Malice of the Jews, and by the command of the Roman Governour, who, as the Emperor's Deputy, had, *jus Gladii*, the Power of Life and Death, then vested in him.

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(1. He was offered *by the Will and Providence of God the Father*. It was the Fathers Pleasure that he should Die, and that his Enemies should take away his most precious Life. The eternal Father himself had an hand, if I may so say, in putting to Death his own Son, his best beloved Son. *Rom. viii. 32. He spared not his own Son*, says the Apostle, *but delivered him up for us all*. By God the Father he was fore-ordained to the suffering of the Death of the Cross, and sent into the World, on purpose that he might be Crucified and Slain; for so he is brought in, speaking in Scripture Prophecy, *Zech. xiii. 7. Awake, O Sword, against my Shepherd, and against the Man who is my Fellow*. When our Lord said, as we heard before, *I have Power to lay down my Life, as well as to take it again*, he added, *This Commandment have I received of my Father*. When the Son of God gave or offered himself for the Sins of others, it was done, according to, in consequence of, the Will of God and our Father. *Galat. i. 4*. How dear soever Christ was to the Father, whom he never did or could displease in any Instance, notwithstanding that, *it pleased the Lord to bruise him, and put him to grief*, as says the evangelical Prophet, *Is. liii. 10*.

(2. He was offered, or sacrificed *by the Treason of Judas*, who for what he did towards the Death of his Master, is branded with

with this Title, *the Traytor*, *Luke vi. 16.* *The Traytor*, that is, the Deliverer, the base treacherous deliverer of Christ, into the Hands of his avowed Enemies. *Judas* the Disciple, *Judas* the Preacher of the Gospel, *Judas*, one of the College of Apostles, by means of an unmortified Love to Money, and for want of a sincere prevailing Love to Christ, proved at length, through the instigation of Satan, a most base Traytor.

(3. He was offered, or put to Death, by the Malice of the Jews. When Christ came unto his own Nation, his own received him not; but instead of treating him with due respect, they reproached him, despised him, and at last put him to Death. This the Apostle Peter charges home upon them. *Acts iii. 13, 14, 15.* *The God of our Father hath glorified his Son Jesus, whom ye delivered up, and denied him in the Presence of Pilate — ye denied the Holy One and the Just, and desired a Murderer to be granted unto you, and killed the Prince of Life, whom God hath raised up.* In what a lively manner does the Apostle set forth the extreme spight of the Jews against Christ! They delivered him up, they denied him in the presence of Pilate; they disowned their King; they disclaimed all concern with him, and represent him as an Impostor, as an Enemy to Caesar, and as worthy of the worst Death; they denied

nied him, who was the *Holy One and the Just*, and had given full Proofs, of his being no other than *the Son of God*, and the Saviour promised to their Fathers: They desired a Murderer to be granted unto them, choosing rather to spare one, who was guilty of Sedition and Murder, than to acknowledge him who had gone up and down doing good among them. They killed the *Prince of Life*; they murdered him, unto whom they were beholden for their own Lives, and who is the Author of every Life found among his Creatures. The Apostle again charges them with it, *ch. iv. 10, 11. ch. xiii. 27, 28.*

(4. He was offered, or put to Death *by the command of the Roman Governour*, who, though less malicious against Christ than the Jews, and convinced of his Innocency, gave way to their unreasonable Clamours, and ordered *him* for Execution, whom he should have rescued out of their Hands, and protected. This God for great and glorious Reasons suffered to be; the *Romans* as well as the *Jews* and *Judas*, were to have an Hand in Crucifying *him*, by and through whom many of them were to obtain Salvation: All these Particulars seem to be put together. *Acts ii. 23. Him, being delivered by the determinate Counsel and fore-knowledge of God, ye have taken and by wicked hands, have Crucified him. By wicked Hands*, some understand this of the Jews themselves, who indeed acted

a most wicked part in Crucifying Christ, though it was what God had fore-determined, to suffer it to be. Others understand it of the Romans, ye have taken him, and by the Hands of the Romans, have slain him. *Acts* iv. 27, 28. *Against thy holy child Jesus, Herod and Pontius Pilate, with the Gentiles and People of Israel, were gathered together, to do what thy Hand and thy Counsel had determined before to be done.*

2. Christ was *once* offered, he was delivered to Death no more than *once*. As it is appointed unto sinful Men, *once*, to Die, so it was appointed unto Christ, consenting to stand in the Place of Sinners, to suffer Death, *once* and no oftner. This Circumstance is frequently mentioned, *Rom.* vi. 9, 10. It was necessary that our Lord should suffer Death, and it was sufficient for him to Die *once*. It was not possible for him to part with the Life of his Divine Nature at all, and it was not needful for him to resign the Life of his Human Body, any oftner than *once*. Why? Because by the *once* offering of himself, he could and did all that was required of him, and that was necessary, in point of Justice, in order to the Redemption of Sinners. *Heb.* vii. 26, 27. *Such an High Priest became us,—who needeth not daily, as the Priest under the Law, to offer Sacrifices first for himself, and then for the People, for this he did once, when he offered up himself. The Sacrifices of the Law were*
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offered up, year by year, and day by day continually, because they could not make the Comers thereunto perfect; Heb. x. 1. for then, had they been able to do that, would they not have ceased to be offered? because the Worshipers once purged, should have had no more Conscience of Sin, ver. 2. The old legal Sacrifices (appointed by God, to be but prefigurations of the Sacrifice to be offered by Christ) were therefore repeated Day by Day, and Year by Year, because they had not a sufficiency in them to take away Sin; but inasmuch as the Son of God, by the once offering of the most pure, spotless, meritorious Sacrifice of his Human Nature, could do whatever the Law and Justice of God could demand, for rescuing Sinners out of the ruinous Condition they were in, and procuring for them Pardon, Peace with God, and eternal Salvation; for that Reason his Sacrifice of himself was not repeated, and his frequent offering of his Body and Soul for the Redemption of the Bodies and Souls of Men, was not insisted on. He who does not afflict willingly any of his Creatures, would not expose one so near and dear to himself, as his own Son, to unnecessary Sorrows and sufferings: As therefore he would not have required him to suffer for Sinners at all, if it had become him to have forgiven and saved them upon easier Terms; so, since by the one offering of himself, he could make sufficient Provision for the Salvation

tion and Blessedness of those, for whom he undertook, therefore he was not required to offer himself, and to submit to Death any oftner.

3. Christ was once offered for *Many*. This Term is frequently applied to the Objects of the redeeming Love and Death of Christ; we meet with it in *Matt. xx. 28. The Son of Man came not to be administred unto, not to be pompously attended as an earthly Prince, but to minister, and give his Life a Ransom for many, Matt. xxvi. 28.* Of the Sacramental Wine, Christ says, This is my Blood of the New Testament, which is shed for *many, Rom. v. 15, 19.* By one Man's Obedience, shall *many* be made Righteous, *Is. liii. 11.* By his Knowledge shall my righteous Servant justify *many*, for he shall bear their Iniquities. Who are these *Many*?

1. He offered himself for as many, *as were given to him by God the Father, in order to Salvation.* These he calls *his Sheep, Joh. x. 11. I am the good Shepherd, the good Shepherd giveth his Life for the Sheep.* Again, they are called *his People, Matt. i. 21. He shall save his People from their Sins.* His Church, *Eph. v. 25. He loved the Church, and gave himself for it.* His Body *Eph. v. 23. He is the Saviour of the Body:* His Brethren, and the Children whom God hath given him, *Heb. ii. 11, 12, 13, 14, 17.* All these Characters applied to the Persons, for whom Christ came in-

to the World, and gave himself up to an ignominious and painful Death, evidently denote a select Number of Mankind, whom God has designed for Salvation, and for whom he was willing not to spare his own Son rather than any of them should perish eternally. There is a number of Mankind whom God the Father has given to Christ: His giving such to Christ, is his appointing Christ to be their Saviour and Redeemer; in order to which, he took upon him their Nature, was made under the Law for them, and exposed himself to Death, in consequence of which, they are in Time brought to believe on Christ, and perswaded to become his Followers, *Joh. vi. 37*; where our Lord delivers a double Promise, That they whom the Father hath given to him, shall be perswaded to come to him, and that they having been perswaded to come, shall find from him an hearty welcome: Every one given shall come, and every Comer to Christ shall be kindly received by him, who came down from Heaven, not to do his own Will, not to carry on any particular Designs of his own, different from those of his Father; but to do the Will of him who sent him into the World, which Will of the Father was to this Purpose, That of all the Persons whom he had given to his Son, not one should be lost, but all should be taken Care of and brought to Salvation; and

and to the Persons for whom Christ came in

in order to that he came into the World, and offered himself to Death for them.

2. The Many spoken of, are *a large number both of Jews and Gentiles*, both of Male and Female, and Persons of every Rank and Condition in the World. The Jews had and have a Conceit, that the promised Saviour was designed and sent for none but themselves. The contrary to that is thought, to be tacitly hinted by the Evangelists *Matthew* and *Luke*, when among the Progenitors of Christ, they mention some who were Gentiles, namely, *Rahab*, who, though a *Canaanite*, became the Wife of *Salmon*, the Father of *Boaz*, great Grandfather to *David*; and *Ruth*, who, though a *Moabite*, became Wife to *Boaz*. The same was again signified, by God's directing wise Men from the East, to come and pay their Homage to the incarnate humbled Saviour: Those Wise Men were not Jews, but Gentiles; and from their being directed to Christ in so extraordinary a way, it was evident, that he came to be the Saviour of Gentiles as well as Jews. — Some of the Papists have asserted, that *Christ* is the Saviour of Men, and the *Blessed Virgin* the Redeemer of Women, but to imitate the Apostles way of speaking, *1 Cor. i. 13*. Is not the Son of God sufficient to be the Saviour of both Sexes? Was the Virgin Mary Crucified for any of the sinful Posterity of *Adam*? Does the Word of God warrant the Baptizing of those of the
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Female Sex, in the Name of the Blessed Virgin? who herself as much as any, needed the Blood of Christ to wash away her Sins, and owned her Obligations to his saving Mercy, when she said, *Luke i. 46. 47. My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.* — The *many*, for whom Christ came to offer himself, include not any of the Angels that fell, but some of every Sex, Age, and Condition of Mankind.

3. These many are all those who are prevailed upon to accept Christ for their Lord and Saviour. *Joh. iii. 16. Heb. x. 14. By one offering of himself, he hath perfected for ever, them who are sanctified.* If we consent to be among the Followers of Christ and sincerely love him, and humbly depend on him, we may say with the Apostle, *1 Thes. v. 9, 10. God has appointed us to obtain Salvation, through our Lord Jesus Christ, who died for us, that &c.* — For this Reason is the Gospel preached to Sinners, to Teach them their undone State without Christ, to invite their acceptance of him, and to encourage them (when persuaded to embrace Christ as freely offered in the Gospel,) to hope for Salvation by and through him. — Before I go on to the next Head, (that relating to the End of Christ's offering himself,) let me give some Remarks from what has been spoken, as to Christ's being offered, and his being offered but *once*, and that for *many*.

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From Christ's being *offered* by others as well as himself, I observe,

1. The sinful Actions of Men, are in some Sense the Objects of the *Decretive Will of God*. He suffers them to be, when he could, if he thought fit, hinder and prevent them, *Acts* ii. 23.

2. The most free Actions of accountable Agents, are certainly foreseen by an Omniscient God. The Treason of *Judas*, the malicious proceedings of the Jewish Priests, *Pilate's* giving way to their Envy, contrary to the Remonstrances of his own Conscience; these Things were to an high degree Criminal, and they were done freely, yet were foreseen by God, and foretold in the Writings of the old Testament, as *infallibly future*.

3. Such is the Wisdom and Goodness of God, that he can and does over-rule the Lusts and Wicked Actions of Men, for bringing about those Ends which it becomes him to pursue and accomplish. By means of the wickedness of *Judas*, &c. he accomplished his most gracious Purpose of redeeming and saving Sinners by the Cross of Christ, which Purpose the Scripture represents as most worthy of a God, *Eph.* i. 9. &c.

Again, from his being offered but *once*, we might argue the transcendent Excellency of his Sacrifice (of which all the repeated legal Sacrifices, were but Types and Shadows) and the incomparable Dignity of his Person, as
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the Son of God; but that was hinted at before.

Again, from his being offered for *many*, I shall observe only this at the present, that every one who is feelingly sensible of his fallen Condition, and willing to be saved in God's way, has all desirable Encouragement to hope for Salvation, by and through *Christ*, who came and offered himself to Death, not for the guiltless, but guilty Sinners; not for such as are able to help and save themselves, but for the Helpless and Perishing, who therefore are directed to look to *Christ*, and to seek after Salvation from Hell and Sin, as purchased by the Blood of *Christ*, for such as *they* are.

I now come to the fourth Particular, in this part of the Text.

4. Whereas *Christ* was once offered for *many*, this was *to bear their Iniquities*, or their Sins. This Account of the End of *Christ's* suffering Death, we have in *Scripture-Prophecy*, as well as *the New Testament*. The evangelical Prophet *Isaiah*, speaks thus, *Chap. liii. 4, 5, 6, 8, 10, 11. Surely he hath born our Grievs and carried our Sorrows, — He was wounded for our Transgressions, &c. The chastisement of our Peace was upon him. — The Lord hath laid on him the Iniquities of us all. — For the Transgression of my People was he stricken. — When thou shalt make his Soul an offering for Sin, he shall see his Seed. — By his Know-*

Knowledge shall my Righteous Servant justify many; for he shall bear their Iniquities. To the same Purpose we read often in the *New Testament*. What does *Christ's bearing the Sins of others* import? Not his being a *Sinner* inherently or practically; but his having the guilt of other Men's Sin's imputed to him, and his suffering in himself the Punishment due to them, as though he had been himself a most notorious Transgressor of the Law.

I. *Christ was not, could not be a Sinner inherently, or practically.* Whatever the ignorant malicious Jews thought of him, and suggested against him; *He was holy, harmless, undefiled, and, in his Temper and Practice, perfectly separate from Sinners.* He was conscious to no Sin in himself or done by himself, for which he could deserve to suffer: Though he appeared in the likeness of sinful Flesh, and seemed to them who knew him not, a Sinner; he was far from being so, in reality, and far from a being capable of sinning. The *Incarnate Son of God* was more *Holy*, more remote from the defilement of Sin, more incapable of falling into it, than any meer Creature whatever. As it was necessary that the Redeemer of sinful Men, should be himself a *Man*, (that in the Nature which had Transgressed the Law, he might satisfy the Law) so it was as necessary he should be a *perfectly Holy Man*, and indeed a great deal more
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than a perfectly Holy Man, God as well as Man, which not only proves him absolutely free from original and actual Sins, but absolutely incapable of being tainted with the least Degree of Sin, or of committing so much as one Sin of any kind. If our Lord Jesus Christ was but a Creature, (how highly soever dignified and exalted above others) it would not have been absolutely impossible for him to fall into Sin, and to loose his Interest in his Father's Love and Favour. The most perfect Creature (as a limited finite Being) might either change for the better, or alter for the worse. If Saints in Heaven are so confirmed in a State of spotless Purity and everlasting Blessedness, as that they shall never Sin more, and can never by Sin loose their Interest in God; this is owing to the special Grace of God, rather than to any Thing in themselves as Creatures. We must resolve it originally into the free purpose of God, determining to take a particular care of them, (for the glory of his own distinguishing Grace and Mercy) to make them Partakers of everlasting Blessedness in his own Presence. Let a Creature be raised ever so high, if then left to himself, he would be in danger of falling, and of sinking down from the most elevated pitch of created Perfection, into the lowest Depths of Guilt and Misery; from being a most lovely and excellent, he might and would become a most abominable loathsome Creature. But could
Christian

Christian Ears hear with Patience, that their dear Lord and Saviour might possibly become what they themselves are or have been, *sinful and miserable*; that he on whom they depend for Salvation, and whom they are taught to regard as the *Rock and Foundation of his Church*, and as the Sanctuary of all who put their Trust in him, might fail and sink *himself*, which certainly he might do, to the endangering of the whole Church built upon him, and the remediless ruin of all the People of God, given to him and depending upon him, if he was not *the Fellow of the Lord of Hosts*; if the fulness of the Godhead did not dwell in him bodily. 'Tis *this* that renders him in our Nature more *Holy*, as well as *more perfect in all other respects*, than the most exalted of meer Creatures: 'Tis *this* that makes him even as Man absolutely Impeccable, which I suppose is meant in that emphatical Description of him, that he was holy, harmless, undefiled, and separate from Sinners. *Holy*, or perfectly pure from Sin in his Nature; *Harmless*, or inoffensive, faultless throughout his whole Life; *Undefiled*, while he conversed with sinful Mortals, he contracted no Defilement thereby, remained perfectly pure notwithstanding, and was no more polluted by the Sinners he was conversant with, than the pure Beams of the Sun are, by shining on a filthy Dunghill; *Separate from Sinners*, at the greatest possible distance

distance from them, no ways liable to become like them; yet

2. *The Guilt of the Sins of others, was imputed to him*, i. e. he became *responsible* for them, as though he had committed them. We have heard, that he was in himself *holy, harmless, undefiled*, he brought no Sin into the World with him, and he contracted no defilement by Conversing with Sinners: Why then was he a Sufferer? Wherefore did he undergo the Death of the Cross? Because, how pure soever his Nature and Life were, he became *responsible for the Sins of many others*.

The guilt of the Sins of his People was imputed to him, and he was in a Sense *legally guilty*. With respect to Sin, we frequently distinguish these three Things, the *Fault*, the *Guilt*, the *Punishment*: The *Fault*, is the Transgression itself, or the want of conformity to God's righteous Law, which constitutes the Nature of Sin; the *Guilt*, is the Obligation to Punishment, arising from the *Fault*; the *Punishment*, is all that Evil that is due to Sin, and that sinful Creatures, if not pardoned through the Blood of Christ, are liable too for it. Christ could not (as we have heard) be tainted with the *Fault*; but he might and did take on himself the *Guilt*, in order to the suffering of the *Punishment*. He who knew no Sin in himself, or committed by himself, became a *Sin offering* for others, and in order to that, chargeable with the
Guilt

Guilt of *their* Faults. A rich wealthy Man, may take compassion on a large Number of Insolvent Debtors, and undertake to be responsible for all the Debts of each of them, though he had no hand in contracting any one of them: So *Christ*, notwithstanding his spotless Purity and Perfection both as God and Man, came into the World, under the Obligation of paying the Debts of many poor guilty Creatures, to the Law and Justice of God. *He who was rich*, (as rich as the fulness of the Godhead, and an absolute propriety in all the Creatures could make him) *for their sakes became Poor.* 2 Cor. viii. 9. *He was made under the Law, to redeem them who were under the Law,* Gal. iv. 4, 5. Because it was not possible for the Blood of the legal Sacrifices to take away Sin; therefore at his coming into the World he saith, *Lo I come to do thy Will O God,* Heb. x. 4, 5, 7. I am ready to engage in the great and difficult Work of satisfying thy Law and Justice, for the Sins of Men. I undertake to pay what *they* owe to the Law, as a broken Covenant, and what thy Justice demands in order to *their* release. I freely interpose between them and the Curse of the Law, that they might be redeemed from it. This was the Will of the Father concerning him, and this he consented to, *Is.* liii. 10, 11.

3. *Christ being become responsible for the Sins of many others, he thereupon actually suffered*
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*the Punishment due to those Sins. In this sense the Lord laid on him the Iniquities of us all, who believe on him; and in this sense, he bore their Sorrows, carried their Grievs, or as it is in my Text, he was offered to bear the Sins of many. He was not defiled with the Sins of any; but he suffered the Punishment due to the Sins of many. He deserved not the Sufferings for any Offences of his own; but became liable to and an actual Sufferer of what was deserved by the numberless Offences of others, whom he was determined to Redeem, and bring to Glory. I have mentioned some remarkable Passages to this Effect, in Is. liii.—let me join thereto some parallel Passages of the New Testament. Rom. iv. 25. He was delivered for our Offences. Rom. viii. 3. God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, i. e. in the Flesh of his own Son, that &c. 2 Cor. v. 21. He hath made him to be Sin for us, who knew no Sin. Gal. i. 4. He gave himself for our Sins. chap. iii. 13. Christ hath redeemed us from the Curse of the Law, by being made a Curse for us. Heb. ix. 26. He hath appeared to put away Sin by the Sacrifice of himself, which answers to his making an End of Sin, and reconciliation for Iniquity, in the Prophecy of Daniel, chap. ix. 24. 1 Pet. ii. 24. Who his own self bore our Sins in his own Body on the Tree, that we being dead unto Sin should live unto Righteousness, by
whose*

whose stripes we are healed. chap. iii. 18. *For Christ hath once suffered for Sins, the just for the unjust, that he might bring us to God.* What plainer Words can we have for confirming the Satisfaction of Christ to divine Justice, for the Sins of others? What can be intended by his bearing our Sins in his own Body, or in his Human Nature? his suffering the just One for, or in the stead of the unjust? his becoming Sin for us, when he was chargeable with no Sins in himself or done by himself? his becoming a Curse for us to Redeem us from the Curse? his giving himself for our Sins? his finishing Transgression and making an end of Sin? his bearing the Iniquities of others and carrying their Sorrows, the Chastisement of our Peace being on him, the Lord's laying on him the Iniquities of us all who believe on him? All these and such like Expressions, which the Scripture abounds with, must not be supposed to reflect the least dishonour on the holy one of God, or ascribe the smallest degree of moral Pollution to him, who is fairer than the Children of Men: They must be interpreted to a consistence with his most spotless Purity and Perfection. Therefore from all these Scriptures, (especially some of them) it is apparent, that Christ did not only suffer much Sorrow for the good of others, but that he suffered the full Punishment due to the Sins of as many, as he came to Redeem and Save. He was not only a Man of Sorrows, but he was a sufferer of
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the Curse of the Law: He fell into the Hands of God's vindictive Justice, and in his Sufferings, there was a full Equivalent with what the Law of God threatened against Transgressors of it. We are to observe the exact Proportion that there is, First, between these three Things, *the Demands of God's Justice; the Threatening of his righteous Law; and the Desert of Sin*: Secondly, between all these and the Sufferings of Christ. He suffered what the Justice of God demanded of the guilty Creature, what his Law threatened against such, and what the Sins of all them, for whom he undertook, deserved; which teaches us, and should engage us, to *love him, to depend on him, and to look and wait for his next coming, his glorious Appearance; to which I now proceed.*



S E R M.



S E R M O N III.

H E B R E W S ix. 28.

And unto them who look for him, he will appear the second Time, without Sin, unto Salvation.

IN this Verse, we have somewhat relating to that twofold Coming or Appearance of Christ, that the Scripture speaks of. His ^{future} Coming *in the Flesh*, and his yet Appearing *in Glory*. At his former coming he appeared in the likeness of sinful Flesh, and was once offered to bear the Sins of many: At his second Appearance, which is yet to come, he will appear without Sin, for the Benefit of those who look for him, in order to their compleat and final Salvation. The Lord Jesus will appear the second Time; this we are to receive and embrace as a certain Truth. His former Appearance was not more plainly foretold, in

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the *Old Testament*, than his other Appearance is in the *New*: As surely as he is come already to suffer what was necessary for the Sins of others, he will come again, not to suffer, but to compleat the Salvation of all those who love and look for his Appearance. With regard to this second Appearance of our Lord, let me consider,

I. The Nature of it.

II. The different manner of it, from that of his former appearing.

III. The Persons for whose Benefit it will be.

IV. The End proposed thereby; namely, the *Salvation of his People*.

As to the Nature of Christ's Appearance, it will be, not a spiritual Manifestation only, but a corporeal visible Appearance in Glory to all the World.

1. It will be a *corporeal, visible Appearance*. He will shew himself in his Human Nature, and be as visible to an Eye of sense, as when he lived and conversed here on Earth formerly; *Acts* i. 11. in the same visible way wherein he *ascended*, he will *descend*.

2. It

2. It will notwithstanding, be *a glorious Appearance*: So it is expesly called, *Tit. ii. 13.* What that Glory is, with which Christ will appear at his second coming, we find in part, *Matt. xxv. 31.* *When the Son of Man shall come in his Glory, and all the holy Angels with him, then will he sit on the Throne of his Glory.* He will appear with a Retinue of Innumerable Angels, and in royal Majesty; he will shew himself, as a King, and the Judge of the World. A further Account of the Glory wherewith he will appear at his second coming, is given, *Luke ix. 26.* *He shall come in his own Glory, and the Father's, and his holy Angels*: In his own Glory, that is, not in a mean, despicable form, but in a glorious manner, agreeable to his natural Dignity as the Son of God: *In his Father's Glory*, that is, he will appear *as God*; he will shew himself *in his Divine Glory*; he will manifest himself to be Partaker of the same increated Divine Perfections with his Father, to whom as *Mediator*, he is in Subjection. Not that the Divine Nature, or the Divine Glory of Christ, will or can be visible to our bodily Eyes, as the Human Nature will be. 'Tis one thing to see him *who is God*, and another thing to behold him *as God*. He who is *God in our Nature* will appear, but an Eye of Sense, even in its future, raised, glorified State, will not be piercing eno' to take any immediate Cogni-

fance of the Divine Glory, belonging to him who is to appear. We are to distinguish between having an Immediate View of the Divine Glory itself, and a beholding that in him, or of him, which evidences him to be the God of Glory. Christ will so appear at the great Day, as that all, beholding him, shall discern him to be what he is, *God as well as Man, Partaker of the divine increated Glories of his Father, as well as of the utmost possible Perfection of the Human Nature.* They shall see him as he is: As there are no Atheists in Hell at present, so there will be no Deniers of his Deity among the Spectators of his Glory at his second coming.

3. In this manner he will *exhibit and present himself to all the World.* He will be seen in his Glory, not only by his Saints and People, *Col. iii. 4;* but by the Wicked, *Rev. i. 7;* at his former coming, some beheld his Miracles without seeing his Divine Glory in and by them; and some did really behold his Divine Glory, *Joh. i. 14.* But the Number of these was then small. It was but a few comparatively, that saw him at all, and of those few, who did outwardly behold him, the most saw no Form or Comeliness in him, for which they should desire him, or set their Hearts upon him, or trust to him for Salvation. They saw him as a *Man*, but did not discern him to be *God.* They were Eye
Witnesses

Witnesses of his *outward Meanness*, but could not behold in him *an Ability to save*: Their Dim-sighted Understandings could not see thro' the Vail of human feeble Flesh, to the Divine Glory that dwelt within, for which Reason they turned away their Eyes from him with Scorn, *Isai. liii. 3.* But at his Appearing the second Time, he will be seen in his Glory by the whole World, by his own People, and the Wicked; by them who once scorned him, and spit on him, and put him to death; by them who never beheld him at his first coming; by them who never heard of him, while Living in the present World; by them who did hear of him in the Reports of his Gospel, but were not persuaded cordially to submit to him; who made some Profession of a regard to him, but did not love him in Sincerity: By all these, and all of every Sort of Persons poor and rich, young and old, male and female, will Christ be seen, at his second glorious Appearance: He will be seen by the Sinners of the old World, the last of whom have been already dead almost 4000 Years; for to them in particular, the famous Prophecy of *Enoch* refers, *Jude 14, 15.* He will be seen by *Balaam* who, when under the Direction of the Spirit of Prophecy, foretold, saying, *Numb. xxiv. 17. I shall see him, but not now, I shall behold him but not nigh.* He will be seen by *Pilate*, and the High Priest
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of the *Jews* who condemned him to Death, and the rest of those who were concerned in that bloody Affair, *Matt. xxvi. 64.* In one Word, he will be seen by *all Nations and People*, as may be gathered from what he says, *Matt. xxv. 31, 32.* *Before him shall be gathered all Nations*; all who are to be concerned with him, as a Judge, will, even with their bodily Eyes, see him clothed with *judicial royal Authority*: If we must all appear before the Judgment Seat of Christ, it is certain that we shall all behold *him*, to whose judicial Sentence we must stand or fall. If the Father judgeth no Man in a visible solemn manner, but hath committed the formal Judgment of ~~that~~ World to his Incarnate Son, this evidences what I have asserted as to *the Nature of his second Appearance*, that it will be a corporal, visible Appearance of Christ in his exalted, glorified State, to all the World. Whither Sinners will now hearken to the Word of Christ or no, whither we now pay a serious submissive Regard to the Gospel and Authority of Christ, or do not, He will appear in his *royal Dignity, in his sovereign judicial Authority, in his increased Divine Glory to us at his second coming*, either to our unutterable Satisfaction, or to our unspeakable Horror and Confusion. Every truly good Man, might use the Words of *Job*, chap. xix. 25, 26, 27. *I know that my Redeemer liveth, &c.* But
every

every wicked Person, every Christless Soul, will look upon him with Grief, Shame, and Confusion, *Rev. i. 7.*

A *Second* Particular in the Text, is the manner of *Christ's glorious Appearance*, He will appear, says the Text, *without Sin*; the meaning of which, is not, that he will be and appear to be perfectly holy; for in that Sense he appeared *without Sin at his first Coming*. But whereas at his first coming he sustained the Guilt and Punishment of the Sins of others, his future Appearance will be in a very different manner: He will appear not as a *Sufferer for Sin*, not as one standing in the Place of Sinners; but as one who has already gone through the suffering Service once undertaken by him; as one who has made an end of Sin in a way of Satisfaction, and as a Triumphant Conqueror over Sin, as well as all other Enemies for his People. So that this Account given of the Manner of Christ's appearing, that it will be *without Sin*, takes in these three Things.

1. He won't so much as seem to be a Sinner, to any of the many Thousands and Millions, who will *then* see him.

2. He will not appear with any Marks of Human Frailty upon him, as he did at his first coming; when tho' free from Sin, he was not free from such Infirmities, as were introduced by Sin into the Human Constitution,
Heb.

Heb. ii. 14. His partaking of Flesh and Blood was his assuming the Nature of Man, together with all those Imperfections of Body or Soul it was possible for him to take upon himself, without becoming a Sinner.

3. He will not appear as one undertaking to suffer for the Sins of others; but as a Conqueror over Sin, and as one resolved to put a final Period to all the Fruits and Effects of those who belong to him. Thus as to the second Particular in the Text.

3dly, The Persons for whose Benefit Christ's second appearing will be, are *all they who look for it*. By this Christians are often described, as *Tit. ii. 13. Phil. iii. 20, 21.* It includes,

1. *An Expectation of his coming again*, and of his appearing in the manner foretold.

2. *Desires of his so appearing*. The Language of their Hearts is, *Even so come Lord Jesus*, *Rev. xxii. 20.* Without such Desires, how could they be said to love his appearing? which is a part of their Character, *2 Tim. iv. 8.* They love Christ himself; and they love the Appearing of Christ.

3. *A Concern to be prepared and found ready for his appearing*. They look for it, and pray daily to be in a State of Fitness to stand before Christ, and to be owned by him at his coming. 'Tis the Pardon of our Sins, and the Renovation of our Souls that fits us for it.

4thly,

4thly, *The End of Christ's Appearing*, so far as the Text accounts for it, will be, *the Salvation of them who look for him*. Salvation is a compleat Deliverance from the *Effects of Sin*, as well as *Sin itself*: One of the Effects of Sin is the *Death of the Body*, this Christ at his coming will raise up his Saints from, 1 Cor. xv. 21, 22, 23. Whereas *Sin* has introduced Distempers, Pains, Death, all these will *Christ* save his *People* from. We read of the Redemption, or Salvation of the Body, Rom. viii. 23. this Redemption of the Body Christ, at his first coming Purchased, by the once offering of his own Body. By Virtue of that, it is *promised*, it is *waited for*, and it shall be, at Christ's second appearing, *made good*.

I conclude with some short Remarks, and a brief Recollection of the whole.

1. If Christ's glorious appearing is yet to come, We are not to wonder if his Saints and People, are at present so much unknown, 1 Joh. iii. 1, 2. The glorious Appearance of them who are *his*, is put off to the Time of the glorious Appearance of Christ their Head.

2. Since Christ is to appear *without Sin*, Let not us indulge that for which he *once died*, and which he will appear *without*, as an Enemy to it, and Conqueror over it. Let us hearken to that Apostolical Direction, 1 Thes. v. 22, 23.

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3. Let

3. Let us expect, desire, and be concerned about a Preparation and Fitness for the coming of Christ, *Phil. iii. 20. 21.*

4. How shall we escape, if we neglect so great a *Salvation*, as that which Christ was the Purchaser of, and will be the compleat Worker of.

I have not as yet stated the Extent and Greatness of the *Salvation* spoken of. The Text has not led me to *that*. However, this brief general Account may be given of *it*, It is nothing less than a perfect everlasting Deliverance from all kinds of Evil possible, from *Sin*, from *Death*, from *the various Troubles of this present World*, and from that future Misery, which the Scripture Terms the *Wrath to come*, and the *second Death*: This is the *Salvation*, that *Christ* has purchased by his suffering of *Death*, that the sinful Creature stands in need of, that Christ has promised to compleat at his second coming, and that every one who hears of it in the Reports of the Gospel should desire, and most ^{earnest} ~~certain~~ly pray and seek to be interested in. If we don't desire to be miserable for ever, we should thankfully hearken to the glad Tidings of this *Salvation* by and thro' Christ, and labour to attain it in a diligent Attendance on the Word and Ordinances; particularly *Prayer*: For whatever *Christ* has merited for Sinners by his *Death*, and whatever a gracious God has promised

mised to do for his sake, he has declared that he will be fought unto for it, *Ezek. xxxvi. 37.* What we feel our want of, we should seek from God, in a way of humble fervent Supplications, *Hos. xiv. 2. Take with you Words, and say unto the Lord, Take away all Iniquity, and receive us graciously.* If our Souls hunger and thirst after the Salvation of Christ, and we continue crying for it daily, we may humbly hope not to fall short. But if being told of this *compleat Salvation*, we are unconcerned about it, will not labour to secure it; or are concerned indeed about escaping *Hell*, but are not equally desirous of being sav'd from Sin, our Condemnation will be inevitable, and our future Misery much heavier than that of Heathens and others, in whose hearing *Salvation by Christ* has not been proclaimed.

The great Evil of Sin, and the absolute Necessity of Salvation from it, in order to the compleat Blessedness of rational Creatures, is evident from the whole of the Text I have been discoursing on. If *it is appointed unto Men once to die*, this is owing to Sin, which therefore is in the Nature of it more Evil, more deserving of our Fear and Dislike than Death itself, with all the Train of present Troubles that go before it. If after *Death* comes *Judgment*, this too is the Fruit of Sin: If we had never sinned, we should not have been liable to a being judg'd, neither had
there

there been any Occasion for awful Apprehensions of standing before the Judgment Seat of *Christ*: If indwelling Sin is the great Burden of our Souls; if we mourn for our evil Hearts and Ways as offending God, and if being weary of sinning against him, we look and wait for the coming of our Lord, as what will bring along with it a compleat final Deliverance from Sin and Sorrow, we may be assured that our Sins, tho' many are forgiven, and that none of them can undo us, because how much soever Mankind are liable to Death and Judgment by Reason of *Sin*, *Christ was once offered* to bear the Punishment due to the Sins of all true Penitent Believers; and unto them will he appear in his Glory at the great Day, to compleat their everlasting Deliverance from all the penal afflictive Evil, that Sin has exposed Mankind to, and to instate them in the Possession of a full satisfying Blessedness that shall never end.

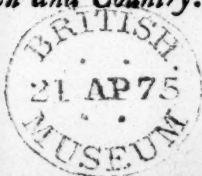
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